Stephen Ball

The Western Luminary.

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TERMS OF THE LUMINARY.

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From the Colonial Journal.

EMANCIPATION AND COLONIZATION.

We have, from the origin of our institution, entertained and expressed the opinion, that of all methods which could be devised to promote voluntary emancipation, none would be so efficient as the establishment of a Colony for the free people of colour, on the African coast. We have known that thousands were connected with the system of slavery, from necessity, and not from choice; and that their own liberal sentiments would prompt them to avail themselves of the earliest opportunity which should offer, of conferring freedom on their slaves, when this would evidently be beneficial to the slaves, and without injury to the public welfare. That our opinions on this subject have been well founded, will be clearly proved, by the following extracts from letters now before us. In our August number we mentioned that forty-three slaves had been offered to the Society by a single individual in Georgia.

From a Clergyman in Virginia.

After speaking of the ages and character of seventeen servants whom he proposes to liberate, that they may be transferred to Liberia, he observes

"They are as desirable a parcel of slaves, for their integrity and industry, as any man owns. But I cannot do my duty to them in their present situation. I have been trying to teach them to read, but the circumstances of their condition render this an almost hopeless task. The younger part are as fine looking little fellows as you have seen, and in a land of freedom they would avoid many habits incidental to a state of slavery, and in due time under God's blessing, become useful to the Colony. In giving up my negroes I shall become poor. I can at present do nothing more for them than give them their liberty. Will you take them on these terms, delivered to you in Norfolk or Richmond?"

From a Gentleman in Virginia.

"I am now writing from the residence of an old friend in this county.—I introduced to his consideration the present condition of the Colonization Society. He is so struck with it, that he has made up his mind to liberate a coloured woman and six children; and to purchase and liberate her husband, and provide them with the means of paying their passage to Liberia. Both the man and woman, are to my knowledge, persons of good moral and industrious habits. They are very suitable persons for the Colony."

From another in the same State.

"A gentleman who has recently gone from this county, with an intention of residing for a time in Kentucky or Ohio, has left under the care and direction of the Colonization Society here, a family of negroes, consisting of a man, his wife, and their 3 children; with the wish that they should be sent to Liberia by the first vessel sailing for that Colony. He has provided funds for paying the expenses of their outfit, and to the place of embarkation; and it only remains to be ascertained when and from what point it will be convenient for the Parent Society to send them, that the necessary arrangements may be made for their departure, by their friends here."

From a Lady in ——,

"I had some time since the pleasure of conversing with you upon a subject of deep interest to myself, and which has not since, for one moment, been absent from my mind. I then understood, that in case I could so arrange my affairs as to be able to offer my slaves to the Colonization Society, you thought they would undertake to send them to Liberia. I have deferred making any direct application to the Society, until I had obtained a full and legal title to them, which I might be able to transfer. I have laboured incessantly to effect this end, and am now in full possession, as a lawful purchaser, of 24 negroes, now 25, so that I have a full and undisputed power to dispose of them, and am prepared to do so, in the way which may appear most advisable for their benefit. They are young and promising: a number of young boys, some young girls, and a few old persons; but out of the number, are several who are decidedly opposed to going to Liberia, and prefer slavery here to freedom in Africa. These I should not think of using force with.

"Two or three very old persons, superannuated, or nearly so, refuse positively to quit the home to which they have been so long attached. But my wish is to transfer, as far as I can in justice, all my title to the whole number contained in the list. It has been at a heavy expense, and with a total disregard of my worldly interests, that I obtained the right to dispose of these negroes. My situation is such as precludes the possibility of my doing more than give them their freedom. I therefore hope that the Society may be in a situation to take them as a gift from me, and assume the entire charge of providing for their passage and settlement in the Colony. Will you be so kind as to communicate to the Board in the form you think best, a direct proposal to commit to their care for the purpose of colonizing them, a family of 20 or more negroes, good subjects for colonization: and will you favour me with as early an answer to my proposal as you can conveniently obtain. The negroes are awarded to me at a valuation of $4,100."

From a Gentleman in Kentucky.

"I will, willingly, give up 12 or fifteen of my coloured people at this time, and so on, gradually, till the whole are given up, (about 60) if means for their passage to Liberia can be afforded. I accord with your ideas, in your letter, as to the policy and morality of the design of the Society, and wish it success."

The question then, now submitted to this enlightened and liberal nation, is, shall the funds be raised to effect the great objects of our Society, and to fulfil the wishes of these truly noble-minded individuals!

THE GREAT OBJECT ADVANCED.

A Clergyman in Mississippi writes, "I have much pleasure in announcing one of the HUNDRED, who, for ten years, will give to your Society annually $100. For reasons not necessary to be mentioned he wishes his name to be concealed. He will commence his payment of $100 next spring, whether ninety-nine others will make the like contributions or not; and this sum he will hold himself bound to pay annually for ten years, should he live so long. There is one man more, who will, I think, become a subscriber on this liberal scale. I have moved him on the subject, and he has it under consideration. I have little fear of the result of his deliberation." *Ib.*

MINISTERIAL QUALIFICATIONS FOR THE 19TH CENTURY.

In a sermon lately delivered before the Norfolk Education Society, on the subject of the necessary ministerial qualifications, required by the church & the world at the present day, the preacher, after shewing the importance of vigorous health, so as to be able to "endure hardness" remarks—

"In the next place may be mentioned, as highly important, *great self-denial.*—This is necessary in all ministers, at all times—but especially so, in our country at the present day. The church is called to put forth her energies in something more important, than the multiplying of preachers to hover around our cities, and large towns, delighted with elegant society, and waiting to occupy a post of honor. The soldier of Jesus Christ, whose character is best suited to this day, and the state of this country, must hold himself ready to be placed as a sentinel on any of the out posts of Zion; yea to be sent out as a spy among the sons of Anak, or to go alone and lift up the standard of the cross in the very seat of Satan's empire, not counting his own life dear unto him.

"We may mention as another important requisite, *great personal courage.*—God is calling his ministers of the present generation to a work not less important, and honorable, and scarcely less difficult and arduous, than that which was assigned the apostles. They were to establish the Gospel and convert the world. We are called to convert the world and introduce the millennium. But before this can be done, there are many strong holds of the adversary to be pulled down. The enemy is too strongly intrenched to be taken by stratagem. It is too late to awe men into repentance by the sound of the title 'Reverend,' or by the goodly badges of office.

'Gowns at length are found mere masquerade,
And the spruce band a jest.'

Nothing will do the work but the naked sword of the Spirit skillfully aimed at the sinner's heart. We must go forth to the good fight of faith prepared to be repulsed again and again. But though repulsed an hundred times, we must rally again to the charge, resolved to die with our arms in our hands, or enjoy the triumph of victory. Every minister should be so filled with holy courage, that the word *obstacle* will excite in his mind no other idea than that of *overcoming.*"

It is entirely unnecessary to spend time in proving, what all admit the *indispensable necessity of true piety*. But it ought to be written with the point of a diamond,' that it is by no means sufficient for a minister of the gospel to be *barely pious; he must be very holy;* he must have the entire spirit of the Lord Jesus—be unreservedly devoted to the service and glory of God; prepared to practise self-denial, to exhibit at all times a meek and quiet spirit; and to deal gently with gainsayers and opposers; and render good for evil, blessing for cursing. But such a state and temper of mind is not attained without submission to a wise course of discipline; without much suitable instruction, applied to the conscience by much earnest prayer.

AMERICAN DESERT.

There is an extensive desert in the territory of the United States, West of the Mississippi, which is described in Long's Expedition to the Rocky Mountains, extending 400 miles from East to West, and 500 from North to South. There are deep ravines in which the brooks and rivers meander, skirted by a few stunted trees, but all the elevated surface is a barren desert, covered with sand, gravel, pebbles, &c. There are a few plants, but nothing like a tree to be seen on these desolate plains, and seldom is a living creature to be met with. The Platte, the Arkansas, and several other rivers, flow through this dreary waste.—*Pittsburgh Spectator.*

INTELLECTUAL AND MORAL CULTURE.

A Discourse delivered at his inauguration as President of Transylvania University, Lexington, Ky. October 13th, 1828.

By ALVA WOODS, D. D.

[*Concluded.*]

In proportion to the intelligence of the people will ultimately be their freedom; and in proportion to their freedom must be their intelligence in order to maintain that freedom. What obligations then rest on every American, to cultivate his own intellectual powers, and to diffuse the light of knowledge around him! Does he love his tender babe and the companion of his bosom, and thank his God that no hand of violence will snatch them from his embrace? Does he love his Bible, and offer up daily thanksgiving that no ecclesiastical power will deprive him of its precepts and consolations? Does he rejoice in the increasing glory and prosperity of his country? As he values these blessings and wishes their continuance, let him give the full measure of his influence and patronage to every nursery of mind from the infant school to the University. Let him not suffer the youth of the State to grow up in ignorance, or leave them to resort to some distant focus of learning, or to collect here and there a few divergent rays. Let him bring the rays of knowledge near and thick around every family and every member of the Republic. Let our land be made a Goshen, having light in all its habitations.

While it is necessary for the general interests of literature, that the study of the learned languages should occupy a place in our higher seminaries of learning, still, for the purposes of political safety and of practical morality, a thorough education in the exact sciences and in English literature is all that is necessary. Such an education it will be our aim to give in connexion with Transylvania University.

It is said by the opposers of universal education, that teaching persons in the lower walks of life will elevate them above their business, and disqualify them for the exact and faithful performance of their duties. But has the inspiration of the Almighty given man understanding, and will that understanding more surely mislead him the more it is enlightened? Will a rational creature be more disposed to transgress the laws of God and man, the more he understands those laws and the obligations by which they are enforced? Are the citizens of those States of the Union, in which a common education is universal, less industrious and frugal, less attentive to the duties of the social compact and to all the tenderer charities of life, less moral and religious, than others who have had no education?

By an estimate made a few years since in Great Britain, it appeared that the number of persons convicted of capital offences in Scotland was very small compared with the number in England;—and that nine tenths of those convicted in England could not read.

A similar investigation in this country would undoubtedly lead to a similar result. Our convicts are commonly as destitute of learning as they are of moral principle.

An ignorant man is always a dangerous member of the community. Incapable of understanding the blessings of civil or religious freedom, he is at all times the prepared dupe of every political or ecclesiastical demagogue.

Education enters deeply into any true system of political economy. In a late lecture before one of the Institutes of Paris, the Baron Dupin makes this statement; "that in some parts of France those who are educated are one tenth, in others one twentieth, and in others only one two hundred and twenty ninth part of the whole population; and that the national revenue of these districts is nearly in corresponding ratios: nay, more, that these proportions are not materially varied by the most striking inferiority or superiority of soil or climate."

The value of religion, both as a principle of action and as an example, depends upon the degree of knowledge with which it is combined. However much of christian benevolence a man may possess, it will be of little service to the community, unless he knows how to exercise it; unless he understands the best plans of doing good, and has influence to carry those plans into execution. But a man without knowledge, must be without influence.

Look at the moral condition of the different nations of Christendom, and see the legitimate effects of knowledge. Compare South America with the United States, Italy with England, Spain with Scotland, and you will observe as marked a difference in their moral as in their intellectual character.

Look at the state of science among pagan nations. Where is the pagan country which possesses any knowledge of medicine, of astronomy, of mechanics? The superior science of christian nations may be made powerfully instrumental in evangelizing the world. It may be made to demolish in the mind of the idolater the fabric of his false philosophy and his religious superstitions. Convince him of his mistake in supposing that an eclipse of the sun or moon is occasioned by a dragon whom a loud noise may frighten to let go his hold on the luminary. Convince him of his error in imagining that volcanoes are the sacred dwellings of the gods, whose awful abodes cannot be approached with impunity. Prove to him by the testimony of credible travellers, that the earth is not divided into seven islands and seven oceans. Convince him of such errors, and you weaken his faith in the whole system in which he has been educated. Show him the superiority of your mechanical philosophy, and its application to the arts and the comforts of life, and he will bow with deference to your opinions. He will think it very possible that in religion as well as in science you may be his superior. This, you are aware, has actually been the effect of the Hindoo college in the East-Indies, in which three hundred native youth are now receiving a liberal education.

Let it not be inferred from what has been said, that I would prefer talents to virtue, or greatness to goodness. Great talents are valuable, only as they are rendered subservient to purposes of benevolence. Under an obliquity of moral principle, brighter reason prompts to bolder crimes, and an increase of intellectual capacity, is an increase of the power of mischief. Invest a malevolent being with infinite wisdom and unlimited power, and you make him the terror and scourge of the universe. All intellectual culture is to be regarded simply as means to an end;—as power to do good, or to do evil. It is the province of a refined moral sensibility to put an accurate value on the different kinds of knowledge, and to pursue each in proportion to its worth. It is only in a healthful state of the moral faculty that we make the distinction between justice and success, between the love of excellence and the love of excelling.

While we are disposed to allow, to their full extent, the pleasures of literary pursuit and the important advantages of intellectual illumination, it must be confessed that man has wants which nothing can supply, and woes which nothing can relieve, but the sanative influence of religion. What can moderate anger, resentment, malice, or revenge, like the thought that we may ask God to forgive our trespasses only as we forgive the trespasses of others? What can quiet murmurings at our lot, like that deep sense of moral demerit which the gospel presses on the conscience? What can cool the burnings of envy, or allay the passion for renown, like a remembrance of the transitory nature of all human glory? What can produce resignation to the loss of friends, like a confident hope of meeting them soon in a brighter world? What can prompt to deeds of benevolence, like the example of Him, who, though he was rich, for our sakes' became poor. Is there any thing which can give steadiness to purpose, or stability to character, like an unwavering regard to the will of God? Considerations of mere worldly policy, or interest, furnish no steady magnetic influence to give one uniform direction to all the plans and actions of life. Patriotism may fire the spirit with valour to sustain the onset of an invading foe, and bare the breast to the rushing tide of war;—but who can meet with unruffled temper the thousand petty ills that life is heir to, like him whose aim is heaven? What sublimity like moral sublimity, whether we regard the grandeur or permanency of its effects? What more sublime than the triumphs of a dying christian, when in the midst of its decaying and crumbling habitation the spirit plumes itself for its lofty flight, and departs in the buoyancy of hope, for the regions of eternal day? But these are not fruits of earthly growth. These are the gifts of christianity.

But it is on man in his social capacities and political relations that moral principle is destined to exert its most important influence. It is in society that man has power. It is in society that virtue developes its benevolent tendencies, and that vice scatters fire brands, arrows, and death. Has the example of vice wrought powerfully, so has that of virtue. Have many been beguiled to their destruction by the enticings of the sinful, multitudes have been allured by the persuasions of the good, to fairer worlds on high.

None will deny that a reputation for integrity and uprightness is of the last importance to a public man. But how can he get that reputation so surely as by being upright and honest? Politicians will sooner or later learn, that there is no such thing as political integrity in contradistinction to moral integrity:—that nothing which is morally wrong can be politically right. Intrigue and crooked policy may sometimes secure present success and temporary elevation. But this success is transient as the flight of the meteor, which calls our attention only to witness its fall. Character will find its level. Virtue will be honored with reputation and esteem; and a dereliction of principle will be visited with shame and contempt. The crafty and over-reaching statesman will inevitably lose that very fame for which he treads many a devious path; and instead of securing permanent applause, will consign his name to ignominy and execration.

It matters not to what lofty and undisputed ascendancy he may rise, or within what ramparts of power he may intrench himself, the days of his reputation are numbered. The prophecy of his overthrow is delivered.

Nor is moral principle less indispensable to national than to individual prosperity. National virtues secure with unerring certainty true national glory; and national vices are followed by a train of national calamities. The true glory of a nation consists in the goodness of its laws and in the wisdom of their administration; in fairness in making treaties and fidelity in maintaining them; in habits of probity and of punctuality in all the relations of social intercourse; in the temperance, and comfort, and intelligence of the citizen;—in valour in repelling foreign invasion, and watchful vigilance in the guardianship of its liberties.

But in the absence of moral principle, what safeguard is there for the rectitude of fair and just dealing between man and man, and between nation and nation? What is there to prevent the eternal principles of right and the plain virtues of honesty and integrity from being sacrificed at the shrine of a time serving expediency? What is there to curb the impetuosity of passion, or the cravings of cupidity? If Philip of Macedon deemed no city impregnable into which he could introduce an ass laden with gold, must not a political community look for safety to the conservative influence of a lofty and uncompromising morality? General knowledge among our citizens is essential to the perpetuity of our free and happy republic. But something more is necessary. An individual may know his own interests and yet miserably sacrifice them at the bidding of some licentious passion. A man in public life may know the best interests of his country, and yet treacherously betray them. To knowledge there must be added virtue.

No political or literary Institution which discards the influence of moral and religious principle, can expect the blessing of Almighty God. Gentlemen, I would not hope for the prosperity of this University, for whose welfare I come to toil, unless it be reared on the broad and deep basis of christian principle. While, therefore, the teachers of this literary Institution inflexibly refuse to descend into the arena of political strife, or of theological controversy, let them make it their first and last aim to serve their country and their God. Let them lead their pupils not only to the waters of Castalia, the resort of the Muses, but also to "Siloa's brook, that flowed fast by the oracle of God."

And if the noble and dear bought heritage of our freedom is to descend an undiminished patrimony to our children and our children's children, it must be by the agency of principles which bring the retributions of a future world to bear upon the destinies of the present. For myself, I look to religion as the ark in which our liberties are to be preserved: not by an unholy alliance of Church and State, but by the bland and reforming influence of this religion on the manners and morals of the community, on the hearts and the lives of our citizens.

This religion, which we regard as the Palladium of our freedom, is in its genius republican. It teaches the doctrine of equal rights and privileges. It is not limited like the ancient pagan religions, to a few of the noble and learned who may be initiated into its mysteries. It addresses its mandates alike to rulers and to people, to masters and to servants; and carries its consolations and hopes alike to the cottage and the palace. It commands its teachers to announce its glad tidings in the hearing of every rational creature. It acknowledges no privileged aristocracy. The philosopher and the peasant, the man of letters and the man of business, are equally called to bow to the supremacy of its authority.

Let this religion, which is thus fitted to our republican institutions, send its healing influences through all the ramifications of society, and we will never despair of the republic. There will ever be found among us a redeeming spirit, which will save us from the misrule of tyranny, and the pitfalls of anarchy. Let *public opinion be enlightened* and *public morals be untainted*, and we may bid defiance to the underminings of internal corruption, and to the incursions of the proudest foreign foe. Let me then adjure you, who love your country, to see that there be no ignorance, to misguide public opinion, which you can instruct; and no vice, to pollute the fountains of morality, which you can reform. Put forth your utmost energies to render the irradiations of knowledge and the renovating power of religion universal;—and, whatever may become of our beloved country, you will merit a triumph at her hands, and will ultimately receive the rewards of well doing. Proclaim a war of extermination against ignorance and vice:—and withered be that arm which is raised for their defence.

Invited by the unanimous suffrages of the trustees of this University to watch over its interests and to labour for its welfare, I come, Gentlemen, to cast my lot among you, and to unite my fortunes and my destinies with yours. To the diligent discharge of the duties of that high office, with which your Chairman, in your behalf, has now invested me, I solemnly pledge myself, relying on your candour, your counsels, and your support.

Fellow citizens, I should not have come thus far away from dearest kindred and friends, unless possessed of confidence in your virtues and untiring co operation to promote the interests of good letters. Your kind and hospitable attentions to strangers, the warmth of your friendships, the liberality of your donations to praise worthy objects, your promptitude in action, your fearlessness in danger, and your turning the wilderness into a fruitful field, cannot be forgotten. Those, who have been thus foremost to fell our forests and our foes, will not be the last in the race of literary enterprise and in the march of intellectual improvement. What the citizens of this town and county are doing to sustain this institution is a most cheering indication of public sentiment. It will embalm your names in the memory of the virtuous; and transmit to ages yet unborn the manifold blessings of education. Let every man do his duty, and I say with confidence that, under God, Transylvania shall be the delight and glory of the West.

WALKING WITH GOD.

A spirit which comprehends a submission of our own will to that of our Heavenly Father; a desire to obey his word; to be active in his service; to be devoted to his express or implied commands; a subjection of the heart to the sacred influence of the Spirit; and an earnest and sincere desire to be led into the way of truth; a diffidence and distrust in our own strength, and an equal confidence in the guidance and support of His grace; a humble and entire conviction of our helplessness and liability to error; a constant prayer to be made like unto Him who knew no sin, neither was guile found in his mouth: simplicity and integrity of the heart before him; a constant aim to subordinate the passions and affections of our nature to the direction of his will, and not simply to obviate their evil tendency, but to cultivate and employ them in his service; meekness, and tenderness, and forgiveness towards those who have injured us; the subjection of envy, hatred, revenge, and every evil passion, to the influence of Divine truth, and their exchange for charity, benevolence, and compassion; the entire abandonment of self dependence, the submission of the animal desires and wants to the necessities and advantage of the soul; the cultivation of a peaceful and compassionate disposition towards all men: the bearing long with the contumely, and calumny, and opprobium of a world that lieth in wickedness: patience under injuries: the subjection of anger, and quiet consistency of conduct, as the only reply to the bitter words of our enemies: abounding in every good word and work: struggling against every darling error: diligence in every lawful employment: a steady and unbending adherence to truth: a spirit of universal love to that neighbor who is defined to be *him* towards whom benevolence may be exercised, wherever situated, however circumstanced, and under every possible variety of character: the diligent improvement of time: the cultivation of talents: the submission of the pride of intellect to the humility of the Gospel: the fear of God: and, as a basis for all these fruits of the Christian temper, *faith in Christ*, that active principle, which demonstrates its existence, not only by professing its belief in the Saviour, but by accepting him as the purifier of the heart, as our Prophet, Priest, and King, to teach, to atone, to command: as our Advocate and Intercessor: and in the Holy Spirit the Sanctifier, that we may be led into all truth, and bring forth the fruits of the Spirit, in a holy and amended life.—*Christian Observer.*

"Attend public ordinances with a dependance on God, and not on man. One says, 'I go this day to hear Paul,' another says, 'But I go to hear Apollos:' but a Christian that lives much with God, says 'I will go to hear what God the Lord will speak in his word, he will speak peace to his people and his saints, and I trust I shall hear the voice of my God.' Have a care of neglecting the influence of God, by your presumption of success from the word of man. When such a minister comes up, oh how much you are ready to expect! and perhaps you go away as cold and dead, and as sensual, and carnal, as you were before. Have a care of barring up the influences of God, by your despair of success from the word preached. If you can hope that it is a minister and worship that God approves of, always go with expectation that as God is all sufficient, he will not send you empty away."

"Peace, in a spiritual decaying condition, is a soul ruining security: better be under terror on account of surprisal into some sin, than be placid under evident decays of spiritual life."—*Owen.*

The vanity of human life, is like a river constantly passing away, and yet constantly coming on.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
DECEMBER 3, 1828.

ANOTHER SUBSCRIBER TO
THE $20,000 FUND,

For endowing a Professorship in the Theological Seminary at Danville.

A gentleman of Lexington, on Monday last, authorised us to pledge his name for $200 towards the endowment of this Professorship. There are now six individuals, known to us, who stand pledged for $200 each for this object. Three of them reside in Danville, two in Lexington, and one in Clark County. We have little doubt that there are many others who have determined to do likewise, whenever an opportunity shall be presented to them. Persons so disposed, by giving information to the editor of this paper, shall have their intentions made known to the proper authorities. "*What thou doest, do quickly.*"

MELANCHOLY ACCIDENT.

We learn that a Mr. Babcock, while firing a cannon at Winchester, on Monday last, in commemoration of the signal victory obtained in this State by the friends of Gen. Jackson, had his [illegible] arm shot off at the shoulder, or so much shattered that amputation was indispensable. It is thought that the wound is mortal, and that he cannot survive but a few days.--*Ky. Gaz.*

[Mr. Babcock has since died. He was an inhabitant of this place. He has left a wife and several small children to mourn his loss. We understand that the cannon which proved the death of this unfortunate man, was conveyed from Lexington to Winchester on the afternoon of the previous Sabbath Day. An awful warning to Sabbath breakers.]

THE DOMESTIC SLAVE-TRADE.

From the Olive Branch.

The following petition is now in circulation for signers, and will be presented to our next Legislature.

To the Honorable, the General Assembly of Kentucky.

Your petitioners, citizens of Kentucky would respectfully ask the attention of your honorable body, to the state of the *slave trade*, which is carried on by importations to this country from our sister states. They will not insult the understanding of the Legislature, by offering an argument to prove, that every addition to our slave population, is an additional evil to the state—or to show that the *slave trade in a republic*, is a violation of the principles of sound policy and good morals. We believe, that the frequent attempts by your predecessors, to put a stop to this commerce, the experience and observation of all classes of our citizens, and the universal consent of the true friends of liberty at the present day--all tend to establish the truth of those propositions.

But notwithstanding the evils of the slave trade, have again and again, been exposed and denounced by the statesman, the moralist and the divine; we find it still continued in full operation among us, and the enactments of the Legislature, remaining a dead letter on your statute book—or only serving as a subject of derision to the slave dealer. We are led to inquire, is there no remedy for this crying and increasing evil? Is the arm of society too short to reach the slave dealer; are they a favoured class placed above the control of the laws?

We would respectfully express the opinion, that the case presents no insurmountable difficulty, and that a short review of some of the laws, which have been passed will suggest at once the defects in our existing laws and the remedy which should be applied.

One ground of complaint urged by the sages of the revolution against the King of Great Britain, was, that he refused to give his consent to laws passed in the colonies to prevent the importation of slaves. Soon after the revolution was fairly under way, your predecessors, the Legislature of Virginia; passed an act to prohibit the importation of slaves into the commonwealth—the third section of which provides "That every slave imported into this commonwealth, contrary to the true intent and meaning of this act, shall, upon such importation become free." In the year 1785, this law was amended: But the important provision in favour of the freedom of the persons imported was continued—and we believe still remains the law of our parent State. The first section of that act is as follows: "That no persons shall henceforth be slaves within this commonwealth, except such as were so on the first day of this present session of assembly and the descendents of the females of them. Slaves which shall hereafter be brought into this commonwealth, and kept therein one whole year together, or so long at different times as shall amount to one year, shall be free,"—see Littells statute laws, 1 vol. 241-243.

Thus stood the law in this country for two years after the separation. But in the year 1794, the Legislature of Kentucky, repealed the Virginia law giving liberty to the imported slave—and also granted permission to any citizen to import slaves for their own use. It is to this unfortunate measure, that the present continuance of the trade complained of is mainly attributable. Under the Virginia law, none were permitted to import slaves except emigrants to the state, or persons deriving title to slaves by marriage, descent or devise, facts susceptible of proof, and in each case the truth or falsehood of the ground relied on to justify the importation, could be easily established. But it is otherwise with the law of Kentucky. Each individual is allowed to purchase and import for his own use. Every slave dealer will say he purchased for his own use; and as the intention is a matter which in most cases rests in the bosom of the individual, it is difficult to prove his intention different from what he declares it to be. Again the law of Virginia gives freedom to the slave—and therein furnishes an inducement for him to assert his freedom and enforce the law: But the law of Kentucky, while it forbids the trade, protects the violator of the law in the enjoyment of his property, thus illegally introduced. The slave is still continued a slave, and has no inducement to inform against his master.—The neighbours believe that the law has been violated and talk about it.—But they dislike to become *informers;* what is every man's business, is the peculiar business of no one; the slaves are bartered off to add to the number of the *enemies of the state;* the slave dealer is enriched and there the matter ends.

In Virginia the law is seldom violated because there is a moral certainty that the penalty will be enforced.—In Kentucky the law is violated every day because there is a moral certainty that its sanctions will not be enforced—we would therefore respectfully ask your Honourable body to restore the law as it stood in the year 1794, with such alterations as your wisdom may support or to devise some other efficient measure to put a stopt to the further importation of slaves.

From the Pandect..

REVIVAL IN SPRINGFIELD, HAMILTON COUNTY.

To the Editors—

Knowing that you cordially give publicity to your useful paper to authentic accounts of revivals, I send you a brief statement of the late work of God in the congregation of Springfield, Hamilton County, Ohio.

One year ago, the members of this church were, in general, deplorably lukewarm—so much so that it was almost impossible to keep up a prayer meeting. Yet in that hour of darkness there were a few who hoped, against hope, to see better times. Preaching during the fall and winter was more pungent than usual both in public, and from house to house. A few were excited to greater diligence in seeking a time of refreshing; a prayer meeting was continued in the village during winter by the exertions of a few individuals; and there was preaching weekly in different parts of the congregation. Throughout all this time several persons appeared under serious exercise of mind. And this appearance increased towards spring. Early in March a four days' meeting was held in Reading, within five miles of our meeting-house, at which a number of our people attended. The ministers present were more than usually engaged in their work. They felt in some measure repentance and self abhorrence for former unbelief, lukewarmness and unfaithfulness; and were enabled to warn saints and sinners with a good degree of faithfulness and energy. The Spirit of God was evidently present. Twelve or fifteen joined, for the first time, the communion of that church. And many professors, and non-professors of neighboring congregations, were much excited. Of this our congregation had some share. Impressions increased among our people until the last Sabbath in March, when a four days' meeting was held in our church. The assisting brethren were unusually aided in preaching. Eight persons, heads of families, joined in communion for the first time. The agreement for twilight prayer was publicly entered into on Sabbath afternoon. The assembly was remarkably solemn and feeling throughout, but especially on Monday, when scarcely a dry eye could be seen in the congregation. Many were under deep conviction, and several, within a few days obtained a help in Christ. The appearance continued encouraging until the middle of June, when another four days' meeting was held in our church; and fifteen members more were added to our communion, all heads of families. The assisting brethren were again remarkably aided in dispensing the word. On Saturday and Monday the assembly was literally bathed in tears. Thus far none of the youth of the congregation had joined our congregation, though several appeared under serious exercise of mind.

In a few weeks the revival commenced in Cincinnati, and a number from Springfield attended some of the meetings in that place: and impressions evidently became deeper and more general among us. When things were in this state, about the middle of July, the noted four days' meeting took place at Reading. That was a season of God's great power. Many of the members of Springfield church attended, and had their hearts much enlivened; and twenty-six members *were* added to our communion. The former members of the church were generally quickened, by this time, and a spirit of prayer became more universal. Numbers were added to the list of communicants every Sabbath day, until the fourth Sabbath of August, when during a four days' meeting upwards of forty more were added; and above fifty appeared anxious for the salvation of their souls. In the course of three or four weeks above forty more were added, making an addition to our communion since the excitement commenced, of upwards of an hundred and sixty, besides seven on certificate, and two suspended persons, who have returned to the church. Of these more than ninety are heads of families. And of the young members, more than sixty are children of those who were formerly, or have now become members of the church. Almost every family of the congregation has been blessed with seeing one or more of their numbers coming out on the Lord's side. In some four or five. And in one connexion the father, the mother, five sons, four or five daughters, two daughters-in-law, one son in-law, and two grand children, have become subjects of this work,—sixteen or seventeen in all,--though two of these daughters live in other congregations. Fifty-eight adults have been baptised, and sixty seven children, since this revival commenced. Our meetings continue crowded and solemn, and numbers are still under serious exercise of mind. Through the whole of this extraordinary excitement, our meetings were without noise or bodily exercise, ex-

cept tears, which often flowed in abundance from saints and sinners.

The doctrine preached were the same that the people had heard from year to year. Those much insisted on were, man's fallen, helpless state, his sin guilt, dange, enmity of heart to God, and absolut need of the saving influences of the Holy Spirit,—accompanied with the plain gospel offers of grace through the atonement of Christ. On two occasions referred to above, these plain but awful truths were delivered with a low voice, in a calm, deliberate manner, by Brother Hayden, with scarcely any appearance of excitement of his own feelings, and yet accompanied with such unction and power, that the whole assembly was bathed in tears. On many occasions the ministers far exceeded themselves, and the word was accompanied with a power never witnessed by any of us before. Such a spirit of prayer was never known in our parts before; and many remarkable answers to the united prayers of a few who agreed in some important petitions, have been witnessed.

The subjects of this work had generally a deep sense of their sinfulness, and vileness in the sight of God; and but few appeared to have high consolations when they first came forward to the church. But their comforts gradually increased by the use of the means of grace, and the enjoyment of the divine ordinances. They generally continue to manifest a keen sense of moral obligation, leading to the discharge of moral and religious duties.—And immediately on engaging in religion, they manifest deep concern for the salvation of others.

On the whole, the fruit thus far appears good. And though the enemy may have sown tares among the wheat, yet we cannot doubt that God has wrought a great work among us, whereof we are glad, and for which we ought to be thankful. JOHN THOMPSON.

Springfield, Oct 26th 1828.

P. S. Nov 4th, 1828. Last Sabbath the Lord's supper was again administered with us. The Lord was evidently *very present*. Seven members were added on examination. The assembly was solemn and feeling throughout. Nearly three hundred communicants sat down together, to commemorate the dying love of their Redeemer. The floor of our meeting house was all filled except four pews. Professors appeared generally to be much refreshed, quickened & strengthened. On Monday the Brethren who preached was much assisted in preaching. The day was sweet, solemn and enlivening to christians, and impressive on the unconverted. The new convicts generally gave good evidence of growth in grace and establishment in holiness. A spirit of prayer is evident among christians. Besides the Thursday evening prayer meeting at the meeting house, there are three other weekly prayer meetings in different parts of the congregation, all well attended. On the whole, we are more than ever encouraged that the good work is going on, and will continue. J. T.

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INDIANA, Nov. 5th, 1828.

Rev. and Dear Brother,

On the 1st of October, the order of Presbytery was attended to, and the personal relation formed between Mount Carmel congregation and myself. The morning was somewhat unpromising, and on this account the audience was not very great; but they were very attentive, each one present seemed to feel a deep personal interest in the transactions of the day. Brother Ogden remained with me, and assisted on the communion occasion. On Sabbath morning, the names of 31 persons were read to the congregation, and they were then called forward to make a profession of their faith, and upon answering the questions usually put on such occasions, they were declared members of the church. Six adults received baptism; after prayer and an address suitable to the occasion, they returned to their seats with tears in their eyes, and joy in their hearts. The further services of the day were somewhat interrupted by rain, but the people generally endured it with patience. The evening was clear and agreeable, a few came forward and expressed a determination to walk with us in future in the path of duty, that they may partake with us, the grace, the suffering and the glory.

The countenances of the greater part, when all was concluded, seemed to say "It is good for us to be here." When we bear in mind that we have still enemies opposing with sleepless diligence, even professed friends appear to anticipate our halting, and in our present character and conduct, there is much room for improvement, we are not disposed to boast. While we are rejoicing and standing, we wish to take heed lest we fall; but we beg leave honestly to confess we believe that the spirit of that shower which lately refreshed your bed in the garden of the Lord, has embraced ours. We cannot give an account of the addition of hundreds, but within four months we have received 74, 69 of them on examination.

There was nothing that assumed the appearance of haste in the mode of their admission. They were previously to their examination before the session, examined in their own houses, on their views, feelings, and principles, as carefully as if they had been candidates for admission into the United Secession Church in Scotland. The greater part of them are heads of families.

There is evidently a good work commenced among us, our members are uniformly more attentive to their various duties, there is an increasing attention paid to public ordinances, and a greater eagerness to be taught in the word. In the neighborhood several that were formerly led captive by the demon of intemperance at his will, have resisted in the strength of grace, have overcome, and are living soberly. Many houses in which prayer was never want to be made, have now their family altars and family priests, who morning and evening cease not to offer up spiritual sacrifices acceptable to God by Christ Jesus. In many cases the secure have been alarmed, the indifferent have become interested, and the lukewarm have become zealous. These improvements have been affected under circumstances by no means auspicious. We have hitherto had no roof to shelter us from the rays and the rains, no plastered walls to defend us from the storms. No, that beechen roof that only a few years ago reached the yells of the savage, have been our defence from the descending troubles.

ARCH'D CRAIG.

REVIVAL IN TOLLAND, MASS.—A correspondent writes us that the revival of religion which commenced in that place, early in the season, still continues. "The progress of the work is slow, yet almost every week brings in some new trophies of grace." "The last Sabbath was our communion season, when thirty-two came forward and made a public profession of their faith in Christ."—*Conn. Observer.*

REVIVALS IN GEORGIA.—The Baptists in Georgia have had great accessions to their churches. The Georgia Association convened at Shiloh, Oct. 10, 11, and 12, when the hearts of brethren were cheered with good news of the work of the Lord in different places. Seventeen hundred and sixty-one have been added to the churches in this one Association last year. In the Ocmulgee Association, seventeen hundred and fifty in the past year, making an aggregate of 3,511.

FOREIGN NEWS.

TURKEY AND THE ASSOCIATED POWERS.—In an article of the Smyrna Courier, of Aug. 30, the expediency of acceding to the propositions of the Allied Powers, under the treaty of July 6, is strongly urged, and the arguments of it stated at some length.

A letter from Alexandria dated Aug. 9, states that the treaty for the evacuation of the Morea by the Egyptian troops, was definitely signed on the 9th. The principal condition of it was, that the fortress of the Morea, at that time occupied by Ibrahim Pacha, should remain in the hands of the Turks, and should be supplied with four months' provisions; and that in addition to the 3000 Albanians, and 1500 Mariotes, which formed a part of Ibrahim's army, and which were to be distributed between the fortresses, 1500 Albanians were to be left to complete the garrisons, so that Patras, Navarin, Coron and Modon, would be occupied by about 6000 troops. On the 10th, the Viceroy set at liberty about 150 Greek slaves.

LATE AND IMPORTANT FROM COLOMBIA.—We have received Carthagena papers, by the brig Tampico, Capt. Fish; and very much regret to learn that a lamentable scene has occurred at Bogota, which fills us with melancholy forebodings for the future. We hope, however, and trust, that the accounts we have thusfar received may prove exaggerated.

About midnight on the 25th of September, a portion of the Brigade of Artillery of Bogota proceeded to the palace of Bolivar, apparently with the intention of assassinating him. They were under the command of Capt. Carujo, a Spaniard by birth, in the Columbian service; Capt. Hermont, a Frenchman; Col. Ramon Guerra, a Colombian; and F. Gonzales, late editor of the Conductor.

Ramon wounded mortally three of the sentinels, and they went up to the saloons, where they met the officer of the day, (Andrez Ibarra,) who gallantly opposed the conspirators, but was wounded with a sabre blow on the arm. They then entered the chamber of Bolivar, who escaped through the window into the street, and went to the quarters of the Battalion of Vargas, which had been attacked by another party of the Artillery, but had already been repulsed, and were pursuing them. He went alone into the square, where he was received with acclamations. Urdineta, leading on the Vargas Battalion, pursued the Artillery out of the city, killing numbers of them.

Gen. Padilla, (who, it will be recollected, revolted a few months ago,) was at this time closely guarded, awaiting the result of his trial. A party of the Artillery went to the house, scaled a wall, and gained access to the room where he was imprisoned, shot his sentinel, Col. Bolivar, (not a relative of the Liberator.)

A Col. Ferguson was shot in going to the palace, during the attack—Guerra, Hermont, and two others were arrested, as leaders in the conspiracy—also Santander, Juan Azuero, a clergyman, and Pudro C. Azuero, his nephew, L. Vargas Tejada, Secretary of the Senate, and since of the Convention; and many others have been taken up as accomplices.—*D. Adv.*

DANVILLE, KY. Nov. 29, 1828.

DISTRESSING ACCIDENT.

The Mail Stage that passes between this place and Richmond, together with the driver and the two horses, were lost on the 20th inst. in attempting to cross Dix River, at Elliott's Old Mill, 5 miles from Lancaster. The circumstances, as they have been related to us, are these.

Mr. Gabriel Alexander, an industrious and respectable citizen of Harrodsburg, who had been employed by Mr. Morgan the mail contractor, to drive the stage, for one trip only, left this place, after receiving the mail, about 3 o'clock in the morning for Richmond. It is 7 miles to the ford, and it is supposed he must have reached there about daylight, as a horn was heard blowing just at that time by some of the neighbors living on the margin of the River. Nothing more was seen or heard from the mail until Tuesday morning following; when several young men who were chasing a buck, having occasion to cross the River four or five hundred yards below the ford, found the body and hind wheels of the Stage Coach lodged against a tree in the middle of the River, and immediately gave the alarm. Search was made, and the body of Mr. Alexander together with the mail Bags were found about a half a mile down the River. The fore wheels of the Coach and the two horses are still missing—It is believed the horses must have been drowned likewise, as the banks of the river are exceeding high on both sides for several miles down. Is not 20 lives, (the number which we are told has been lost at that ford within the last 25 years) worth more to the community than the cost of erecting a bridge at that place!—*Olive Branch.*

From the Philadelphian.

DUTY OF AMERICAN CHRISTIANS.

The following extract is from the Rev. Dr. Rice's Sermon, preached before the American Board of Foreign Missions, at their late meeting in this city. The author enforces the duty of American Christians to enlist and combine their energies for evangelising the world, by the following considerations.

1. *We owe it to Him, who is both King in Zion, and Lord of the whole earth, to perform our part of this service.*—It is his gracious providence, which has placed us in the favorable situation which we have just considered. He has removed every yoke from our necks; separated us from every restraining influence; and given us the fullest opportunity, ever enjoyed by any people, to put forth all our strength, to show the entire power of religion, regulated by nothing but divine truth. The gospel finds us in circumstances more happy, in these respects, than those of any other people, from the time when the heavenly hosts sang their song of glory and of peace, at the advent of the Messiah, to this day. And we owe it all to God. The Head of the Church has ordered it so.

Now, according to the religion of Christ, every opportunity of doing good, brings with it a corresponding obligation. And as our opportunities are peculiarly favourable, so our obligationsare peculiurly weighty. We are more bound than any other people on the face of the earth, to advance the cause of the Redeemer, in proportion to our means and numbers. Heavy, indeed, will be our reckoning, and terrible the visitations of justice, should we fail—great our glory and felicity, should we feel the extent of our obligations, and bring our conduct up to the measure of duty.

2. *We owe it to our country, to make her a blessing among the nations of the earth.*—The world has seen enough of the glory of war, and the honour of warriors. The desideratum in the great community of nations is one people which, without ambition and the pride of conquest, shall stand forth an example of the mild virtues of justice, mercy and piety. Mankind have suffered enough from "wars and fighting." Smitten with unnumbered evils, the human race is sighing for the reign of peace.—The world needs the moral influence of a great nation, where public sentiment is sanctified; and whence shall emanate a blessing, to be felt wherever the winds of heaven and the waves of ocean can bear its inhabitants. This will weave a garland of higher fragrance, and more unfading colours, than any which the warrior or the statesman can wreathe round the brow of his country. It will do more, too, for national security than any thing else which the wit of man can devise. For every thing depends on national character. To this, free institutions communicate energy, activity, versatility, and great richness of resources; but nothing can purify it, and raise it to a lofty tone, and sustain it, except true religion. When an individual, under the influence of Christianity, is brought up to the determination that he *will be a benefactor* to his fellowmen, his character is formed according to a high standard, and is fixed on a sure foundation. So with a nation: let the great body of the people in a free Christian country resolve that they will bless the whole world—that their liberality shall send the pure gospel to all the benighted tribes of men—and the national character is elevated; a spectacle of moral grandeur is exhibited, which angels must contemplate with rapture.

3. *We owe it to the nations of the earth, to send them the blessings of salvation.*—Religion teaches that the human race constitutes one family. God hath made of one blood all nations of men, to dwell on the face of the whole earth. And Christianity obliges us to recognize this common brotherhood; "to do good, and to communicate." Among pagan nations, alien and enemy are synonymous terms. But the religion revealed by the common Father of men, acknowledges all as his children; and enforces by all the sanctions of eternal love and justice, the duty of doing all the good we can, to every part of the human family. No matter what curse of colour or condition has been inflicted; no matter what form of misery weighs down the sufferer; no matter how low he is sunk in the scale of wretchedness; the only question we have to ask is, Can we do good to him without injury to another? And the answer determines the measure of our duty.

But if we cannot, separately, do the good which the Bible tells us must be done; we can do it collectively. According to the gospel rule, this is enough to show that it is our duty to unite for that purpose.—And all the knowledge, the wisdom, the energy of our best men, ought to bear on this mighty subject of cooperation, among American Christians, for evangelizing the world.—I do not presume to undertake so great a theme. I only throw out a few hints to show the incalculable importance of the object.

The moral power of a people is in the compound ratio of their liberty, intelligence and virtue. Of this England affords striking evidence. She is inferior, in population and territory, to many other countries: but not so in influence on the affairs of the world. The United States present another instance. Our remote situation from other civilized nations, and the greenness of our youth being considered, the influence of our country, on the public sentiment of the world, is truly astonishing. Spain began her work of colonizing the Southern Continent, before England planted settlements in North America. Yet, now, the United States exert greater moral influence on the world, than all of Spanish name or blood in Europe and America. The reason is, we have liberty; we have the religion of the Bible; we have general education.

But the influence of our country rapidly increases. Our population grows at the rate of more than a thousand a day. With this, there is an equally rapid increase in the facilities of intercourse, between the nations of the earth. Half the distance between this country and Europe has been annihilated, within the last five and twenty years.—During that period, our population has risen from six to twelve millions. Look forward twenty five, fifty, a hundred years. When the population of our country shall equal that of all Europe, who can calculate the extent of her influence? It will emanate from the intellectual and moral character of the people. It will take its colouring from our religion. According to the principles of obligation laid down in the gospel, this country does indeed owe, and long will owe, a debt to mankind. Its amount must be determined by our moral power, as a people, of affecting their interests.

And verily it is not small. Free, educated, with the Bible in our hands, and nothing to prevent its full influence on our hearts; at perfect liberty to meet in any numbers, and consult on any measures, there is nothing here to hinder the entire concentration of all the resources of the church. And I cannot help repeating, that American Christians are in the best possible condition to do good, precisely in the way in which most good can be done; to use just the weapons of warfare which apostles found to be mighty; to go in the simplicity of the gospel, with the single heartedness of truth and love, and carry to our perishing fellow-men, the blessings of salvation. Indeed we are debtors to the world. The Head of the church has brought this great debt upon us, and it must be paid. Now how shall we pay it? This is the qustion for most solemn consideratio; and let none put it off; for the debt must be paid.

4. *We owe it to the universal church of Christ, to do our part in carrying forward his cause and accomplishing his purposes of mercy in the world.*—As there is but one true religion, so there is but one church of the Lord Jesus Christ among men. The obligation to send the gospel to every creature rests in the whole body of the faithful. They must see to it, that the mesages of mercy are sent to the ends of the earth. All must do their part of this work of love. But as God has placed us in a situation peculiarly favorable to our feeling the full power of religious truth, and so of being peculiarly devoted to the cause of our gracious Redeemer; so the church at large, and the world, ought to be made to see and feel our warmer piety, our higher and holier zeal, our more expansive benevolence.

For ages, the true method of promoting religion had been sadly misunderstood. And when Providence placed the Church in America on its own resources, the general expectation was, that we should become a nation of infidels. And even now, thousands in the world imagine that religion cannot live and flourish without the fostering care of civil government. America, therefore, owes it to the universal interests of the church, and to that method of promoting religion, which must be every where adopted, before religion can have universal sway, to be very holy, very zealous, very benevolent—to undertake enterprises on a scale which measures the earth, and to demonstrate that they can be accomplished by the power of truth and love. The Church in this country must not only sustain herself, and purify the nation, but she must stretch out her arms, and make the whole world feel the strong embrace of her benevolence.

There are Christians enough now in the United States—if they will only throw aside every carnal weapon, and take the whole armour of God, and go forth in their strength—to subvert all the ancient foundations of error; and pull down all the strong holds of sin; and erect the standard of the cross over every demolished temple of idolatry; and pour the light of life into every dark habitation of cruelty, in the whole world.

"These weapons of our holy war,
Of what Almighty force they are!"

The world does not know it yet—the church does not fully understand it. The omniscience of God's word, the omnipotence of God's truth, only need be fully appreciated, to show that the church has re-

courses, which render the evangelizing the world a reasonable enterprise.

Opposition is altogether unreasonable. Express its true character, and it amounts to this:—'You shall not, if it can be prevented, carry the truths of the gospel to the heathen. You shall not turn them from their base and foul idolatry, to the living God. You shall not convert them from their impure and bloody rites, to the pure and spiritual worship of the Holy One.—Their licentiousness, their dark fanaticism, their human sacrifices, and all their hopelessness shall continue. The morality, the doctrine, the hope of the gospel shall not be made known to them. They shall never hear the voice of mercy, nor see the light of life. But the unabated curse shall rest on them, and they shall wither and die under it forever.' Redeemer of men! why should the kings of the earth set themselves, and the rulers take counsel together against thee, the Lord's Anointed? What spirit possesses the enemies of thy cause—the cause of truth; of love, of heaven.

But let us pause a moment to look at the subject a little more minutely. See one of our villages—not that one, where an infidel lawyer and physician have stationed themselves, to live on the vices, and (the proper fruits of vice,) the diseases of their fellow-men; where gambling and the tricks of gamblers, are made to supply the place of knowledge and industry; and where ardent spirit brings in its legion of devils to possess and to destroy. Alas! the faithful missionary is needed there, as much as in the islands of the sea! But turn from this odious place, to that, where the people, appreciating the value of religion, have chosen for themselves, a pious, learned, and faithful minister, to teach them and their children, the doctrine of Christ and the way to heaven; where grandsires, just on the verge of heaven, repeat old Simeon's song, and then look on children, and on children's children, following in the same path to the Mount Zion above; where fathers hold forth the word of life by a holy example, before their families; and mothers enforce the lesson by all the sweetness of female piety; where the young are strong to do good, and find their pleasures in the fulfilment of their duty; and where lisping infancy is taught to sing hosannas to the Son of David. O, what a scene of loveliness! Here are the charities of domestic, and the kindness of social life. Here peace descends like the dew of Hermon: and love, like the holy oil, which consecrated God's high priest, diffuses its blessedness through the whole society. Here are heard the inspiring notes of hope, and the higher strains of heavenly joy—Nor need we wonder; for heaven is here begun on earth. Now contrast this scene, with the ignorance, the tyranny, the licentiousness, the cruelty, the debasement, the brutality of heathenism!—Well; it is the object of the missionary enterprise, to shed light into all those dark habitations of cruelty; to pour through those sinks of sin the purifying waters of salvation; to awaken love in the hearts of the cruel, and hope in the bosoms of the wretched; to give the bread of life to the perishing, and salvation to the lost. And must this work of love, in this land of light, have to encounter the fierce and steady opposition of determined enemies!—Father forgive them, for they know not what they do!

But the work must be done—and it will be done, God has said it.—The church has heard his voice; and is girding on her armour of heavenly proof; and is going forth in the name and spirit of her Redeemer; and the Lord goes before her. Every mountain shall be levelled, and every valley shall be exalted; the crooked places shall be made straight, and the rough places smooth; and all flesh shall see the salvation of God: and all kindreds and tribes of men on earth, and the ransomed in heaven, the four living creatures, and the four and twenty elders, and the cherubim and seraphim that stand in presence of the divine glory, in strains

> "Loud as from numbers without number, sweet
> As from blest voices, uttering joy,"

shall celebrate the everlasting triumphs of Truth and Love.

THE PIOUS PHYSICIAN AND THE DYING LIBERTINE.

"I know of no other balm, (repentance)" said the Doctor, "that can now yield you comfort or support—there, and there alone, you may derive strong consolation. It often occurs to me in the exercise of my profession, to attend the dying bed of those who are sinking into the grave, under accumulated loads of misery; yet I have seen these deriving such consolation from the influence of religion, that they have triumphed over all their burden of affliction, they have scarcely been sensible of their sufferings, so great has been the peace and happiness they have experienced, in the expectation of exchanging this mortal life, for a glorious immortality."

"I cannot bear," he exclaimed, "to hear of such things; they might have been mine, but they are not.—The people you speak of have served God in their health and strength, when I despised and rejected him,—they went to the house in diligent search and expectation, of which they had patiently lived all their days. I have never entertained God in all my thoughts—I have endeavoured to banish him thence. I cannot meet him as my friend; I have long been his enemy. I cannot submit to One whom I have so long and so heartily opposed. If you can keep my poor tottering frame together for a few months, something might be done: I might change my purposes."

"Alas!" replied the Physician, "these are vain suggestions; a very few days must finish your earthly course; let me prevail upon you to employ them more profitably, than in seeking to avoid what is inevitable. Mercy is yet to be found, if you seek it with all your heart; God is nigh unto those who call upon him faithfully: and though your time is very short, yet enough remains to obtain pardon and peace, if you seek it earnestly: but do not defer it—you cannot live through another week."

"I cannot seek God," he replied: "I neither love nor desire him: I have lived in hostility to him all my days, and if he is willing to be reconciled to me, I am not ready; I cannot change my feelings and propensities so quickly. Lengthen my days,—give me space to conquer my aversion to him, his people, and his ways; these are all alike disagreeable to me; and I cannot change sides, and go over in an instant. O keep me alive a few months, or we shall meet as enemies? Even now I feel his strong hand upon me—O that he would destroy me! His fear terrifies me, and his mighty arm inflicts punishment greater than I can bear. . . . O misery without end, and suffering interminable!"

"I entreat you," said the Doctor, "to avert your attention from that dreadful state, to one more suited to your wants. God hath declared, that he willeth not the death of a sinner, but—

"I know it," he interrupted, "I know it, and feel all the wretchedness that follows from that terrible declaration. "He gave me abundant space to repent, but I only hardened myself in iniquity.' I was not left in ignorance. He gave me parents, who taught me what was right and wrong; what use have I made of their instruction? I remember many of their lessons at this moment with convicting clearness, but I despised them. Why was I not killed, when I fought that fatal duel with Darcy? Why was my life spared, when Lord Lystone, a man so much better than I, was taken away? Why was I carried to the Griffiths, and shown how happy religion can make a family? I have always loved sin, and if God had willed the death of a sinner, he would have cut me off long ago.—What then? I went on to fill up the measure of my iniquity, and that being now complete, I am hastening to receive my full reward. I cannot repent; I have hardened myself in sin, and now God hardens his heart against me. I must persevere. I have no desire for repentance. Heaven would be only a place of torment, for there I must meet God, whom I have made my foe; there I must love and serve him, whom I have neither loved nor served all my life."

Delirium shortly succeeded, and in a paroxysm of despair and terror, he suddenly raised himself upon his bed, and uttering a piercing shriek fell backwards and expired.

MUSINGS.

"While I mused the fire burned."

In the midst of all the differences and strife with which Christendom is filled, it is delightful to think of the order and harmony of heaven. 'I am going,' said the dying Melancthon, 'to leave a world disordered and a Church disorganized, for a Church and a world where every angel and every rank of angels, stand in the very post which God has assigned them.' This is the way in which God's will is done in heaven. Ambition, selfishness, vanity and pride, will not intrude to turn the gaze of the blessed spirit from the adorable object of its love, to its own petty interests: nor will envy, at the sight of some seraph, burning with more intense love, or rising higher in the praises of its Creator, ever interrupt the perfection of their bliss. Nor will the spirits of the just made perfect be divided into different sects, or cease from their worship and hang up their harps, for the sake of settling any differences of opinion in matters of speculation. Like the mighty rivers, which in their progress, visit different tribes and various tongues, and at last unite their waters in the sea; so from every age of the world, and from every nation, and kindred and tongue, and people under heaven, there will at last be seen flowing together, the various sects, and parties, and ranks, into which Christians have been divided, till they are lost in the ocean of infinite Love.—[*N. H. Observer.*

The moral excellence of creatures, whether human or angelic, consists in their conformity to the law of God.—*Dr. Payson.*

Modesty is one of the chief ornaments of youth.

Poetry.

REST IN HEAVEN.

Should sorrow o'er thy brow
Its darken'd shadows fling,
And hopes that cheer thee now,
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Turn thou away from earth,
There's rest for thee in Heaven.

If ever life shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day;
If like the weary dove
O'er shoreless ocean driven,
Raise thou thine eye above,
There's rest for thee in Heaven.

But O, if thornless flowers
Throughout thy pathway bloom,
And gaily fleet the hours,
Unstain'd by earthly gloom;
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustrous eye,
And pulses low and weak,
Tell of a time to die;
Sweet hope shall whisper then—
"Though thou from earth be riven,
"There's bliss beyond the ken,
"There's rest for thee in Heaven."

ART THOU A CHRISTIAN?

Art thou a Christian? Though thy cot
Be small, and poverty thy lot,
Rejoice; thy Saviour bent to know
The ills of want, the cares of woe:
And to the faithful poor hath given
The rich inheritance of heaven.
Art thou a Christian, doom'd to roam,
Far from thy friends and native home?
Look round on valley, hill and plain,
Cliffs crown'd with trees, and fields with grain;
View nature's charms, and busy man,
And tell me, midst the varied plan,
What hast thou mark'd or what survey'd,
That God, thy father, hath not made?
Then love his works, and love to trace
His semblance in a stranger's face;
Call each sweet spot a home to thee,
And every man God's family.
Art thou a Christian, mid the strife,
Of years mature, and busy life?
Be active, for thy race is short,
Thy bark is hastening to the port;
Be cheerful, holy angels bear
An antidote for all thy care;
And let no pangs disturb a breast,
Prepar'd for everlasting rest.

CONJUGAL AFFECTION.

How sweet to think, there still is one
Whose bosom beats for me,
Who closer clings as others shun,
Who'll never, never flee.

The faithful bird that cleaves the air,
Through trackless regions flies,
But still one thought, one hope is there,
To cheer him through the skies.

Affection's chart his pinions guide,
Remembrance lends them light,
While to his mate, his bosom's pride,
He speeds his homeward flight.

MISCELLANY.

PAYSON'S SERMONS.

If the serious part of this community were aware of the excellence of these Sermons, they would not long be deprived of the privilege of reading them. Other men have written more learnedly, reasoned more abtrusely, and drawn more largely from the treasures of theological science; but few. very few, have addressed themselves more affectionately, earnestly, or successfully, to the consciences of men. Few have probed more deeply the recesses of the human heart, or known more accurately the dark windings of depravity. He came to his work thoroughly furnished. He watched for souls as those who must give account.

The Sermons comprised in this volume are twenty-five, viz —the Bible above all price—God's ways above men's—all things created for Christ—the old way which wicked men have trodden—sins estimated by the light of heaven—men tried and found defective—our sins infinite in number and enormity—the wicked, through pride, refuse to seek God—recollections of God painful to the wicked—sinners willful and perverse—amiable instincts not holiness—the promised fruit of Christ's sufferings—Messiah's victory predicted and desired—sinners entreated to hear God's voice—the difficulty of escaping the damnation of hell—the dead in sin made alive—the universal law of forgiveness—fraud exposed and condemned—the mark of deliverance—the Christian manner of expressing gratitude—the timely presence and salutation of Jesus—a festival kept to the Lord—the second coming of Christ—equality of men with angels—the punishment of the wicked dreadful and interminable.

The first of these discourses is included among the publications of the American Tract Society. The remainder are given to the public for the first time. A number of them we have read; and from a thorough conviction that few sermons in our language are better fitted to be useful, we are anxious to see them extensively circulated. Although written in a chaste and manly style, they are not above the capacity of the meanest. They are admirably fitted for the use of social meetings, in the absence of the pastor; and may profitably be kept upon the minister's table, as a means of refreshing and quickening his perception of divine things.—*N. Y. Obs.*

THE EFFECTS OF KINDNESS.

When a certain parent made his will, he said, I leave such an estate to my oldest son, though he has been a very disobedient and wicked child, and though I am fearful that he will misapply it. This act of unexpected kindness so deeply affected the son, that he burst into tears, and said, "God forbid I should;" and from that time he became a new man.

And did this gift of earthly estate, which he could possess but a few years, and must then leave for ever, produce such an affect upon him, and melt a heart long hardened by sin? And can my readers peruse the Bible, and there read, that "God so loved the world as to give his only begotten Son," though he knew thousands would abuse his gift, "that whosoever believeth in him should not perish, but have everlasting life," and not beg of God to give his holy Spirit, that they may become new creatures in Christ Jesus?

Learn also to intermingle kindness with reproof. Had not kindness accompanied the hint the father expressed, his son's heart would probably have remained hard and unfeeling; and let the tongue of the reprover be dipped in oil, if he would have his words enter the heart. And let it be our daily care to profit by the kind reproofs and remarks of others. "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."—*Imp. Mag.*

SCOTCH PRIDE.

A carrier in one of the out ports of Scotland, had the misfortune to see his horse drowned, and his cart broken. The merchants of the town kindly offered to assist the poor man to obtain another horse and cart, because he had always been very steady and industrious. But lo! when they told him that they were about to raise a subscription for him, the honest man scratched his head and said. Na, gentlemen, I'm much obleeged to ye for your gude will, but I canna consent to be begget for yet. Ye see the wheels a' the cart are na broken nor a bit the waur, and the sheen (shoes) of the horse are a' four as gude as new, and I have just ta'en aff his skin, and selled it to a gude market; and so with the siller for it, and the little I laid up for a rainy day, I'le just try to do for mysell aince mair. But I'm as muckle obleeged to ye as if I could tack your siller. Its na pride, ye see, but just that I dinna like any thing in the shape of alms.—*Dumfries Journal.*

PRIDE IN AN ENGLISH PEASANT.

If Pride were his, 'twas not their vulgar Pride,
Who, in their base contempt, the great deride;
Nor Pride in learning, though my clerk agreed,
If fate should call him, Ashford might socceed;
Nor Pride in rustic skill, although he knew,
More skilful none, and skill'd like him but few;
But if that spirit, in his soul, had place,
It was the jealous Pride that shuns disgrace:
A Pride in honest fame, by virtue gain'd
In sturdy Boys to virtuous labours train'd.
Pride, in the power that guards his country's coast,
And all that Englishmen enjoy and boast;
Pride, in a Life that slander's tongue defy'd,
In fact, a noble passion, misnam'd Pride.

Crabbes Village.

ADVERTISING WIVES.

There is a practice which is very general among printers—that of inserting advertisements of a husband, forbidding the public to trust his wife.—From long observation we have found, that, in ninety cases in a hundred, where a wife has been advertised, the husband is a worthless sot, and the wife a heart-broken, and excellent woman. We need not pretend to more sagacity than our neighbours, but we have rarely failed to anticipate the object o fa man who offered us such a notice for publication, by his *meaching* appearance, the moment he entered the office.—Our invariable rule is to reject such notices, and we believe that other printers, if they reflected on the subject as we have done, would follow our example. The value received for an advertisement of this description should not be set in competion with the wounded feelings of an innocent female and her helpless children, thereby inflicted. This subject has presented itself to us particularly at this time, having had occasion the present week to refuse the insertion of two "postings," as such advertisements are termed.—*Portsmouth Adver.*

ADVICE TO YOUNG MEN.

"Ever carry about with you such a sense of the uncertainty of every thing in this life, and of life itself, as to put nothing off till to morrow which you can conveniently do to day. Dilatory persons are frequently exposed to surprise and hurry in every thing that belongs to them. The time is come, and they are unprepared. Let the concerns of your soul and your shop, your religion and your business, lie always in such order, as far as possible, that death, at a short warning, may be no occasion of disquieting tumult in your spirit, and that you escape the anguish of a bitter repentance in a dying hour. Farewell."

Purocimus, a considerable Eastland merchant, happened upon a copy of these advices, about the time he permitted his son to commence a partnership with him in his trade; he transcribed them with his own hand, and made a present of them to the youth, together with the articles of partnership. Here, young man, said he, is a paper of more worth than these articles. Read it once a month till it is wrought in your very soul and temper. Walk by these rules and I can trust my estate in yonr hands. Copy out these counsels in your life, and you will make me and yourself easy and happy.

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